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Electronic Bulletin of the Lectorium Rosicrucianum

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* The text of this issue is from
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LECTORIUM ROSICRUCIANUM

There exists a golden thread, which leads out of the labyrinth of our broken reality and towards the Truth. The Lectorium Rosicrucianum, or International School of the Golden Rosycross, aims to help seekers find and form a living connection with this shining filament, which is woven of love, wisdom, knowledge (gnosis) and action.



Most importantly, this golden thread is a Path that can actually be walked, a Path shown by all religions in their original form. No Master or Initiate can give the Truth to another. It can only be approached by our own efforts, and by persevering throughout all the obstructions and difficulties we encounter on the way. And it can only be reached through an inner process of transformation called 'soul-rebirth', or 'transfiguration'. A bonafide School points out the Path of transfiguration and teaches its pupils how to follow it.

It is not the I-central self, or personality, that profits from the process of transfiguration as meant here, but the inner, divine Self, which is awakened and enabled to become increasingly active. This has tremendous results for the personality: he or she becomes an instrument, a servant, of another Order, the Divine Order, the 'kingdom not of this world', and in that state is able to stand right in the midst of the world in the service of every human being.

The Lectorium Rosicrucianum is a modern organization in the sense that its message is adapted to the strongly individualized consciousness of twenty-first century humanity. However, it has deep roots in the past, for it is part of the long and ancient tradition of Mystery Schools, and is a development of earlier impulses of spiritual awakening such as those of the gnostics, Cathars and classical Rosicrucians of the 17th century.

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PUBLIC ACTIVITIES

IRELAND

Jan 12 - 2:00 pm

Lecture and Discussion

Temple Gate Hotel
The Square, Clonroad Beg
Ennis, Co. Clare, Ireland
info@goldenrosycross.ie

Jan 14 - 8:15 pm

Lecture and Discussion

Harbour Hotel, Gleggan Room
New Dock St.
Galway, Ireland
info@goldenrosycross.ie

Jan 15 - 10:30 am

Lecture and Discussion

Scariff Community Gardens and Cafe
Main Street
Scarriff, Co. Clare, Ireland
info@goldenrosycross.ie

Jan 15 - 8:00 pm

Lecture and Discussion

Sligo Southern Hotel
Strandhill Rd, Abbeyquarter North
Sligo, Ireland
info@goldenrosycross.ie

Jan 16 - 8:15 pm

Lecture and Discussion

Maldron Hotel Smithfield
Smithfield, Arran Quay
Dublin, D07 RF2Y, Ireland
info@goldenrosycross.ie

Jan 17 - 8:30 pm

Lecture and Discussion

Jurys Inn Cork
Anderson's Quay, Centre
Cork, Ireland
info@goldenrosycross.ie



THE HEART, AN INSTRUMENT OF UNITY

Sooner or later, the soul experiences our field of life as a prison. The soul suffers under the inconstancy of the nature in which it is imprisoned, and which prevents it from escaping. We consider both the nature that surrounds us and our physical bodies to be enemies of the soul. But that is a mistake. Life can be seen as a training school in which we may have to repeat some classes, demonstrating that we have not yet sufficiently learned our lessons.

Life has no other goal than to lead us to the path of liberation. Every law and every phenomenon has a dual function: the preservation of the form, *and* the creation of conditions for the development of the new human being. This field of life and our body are mighty instruments to realise this new human being.

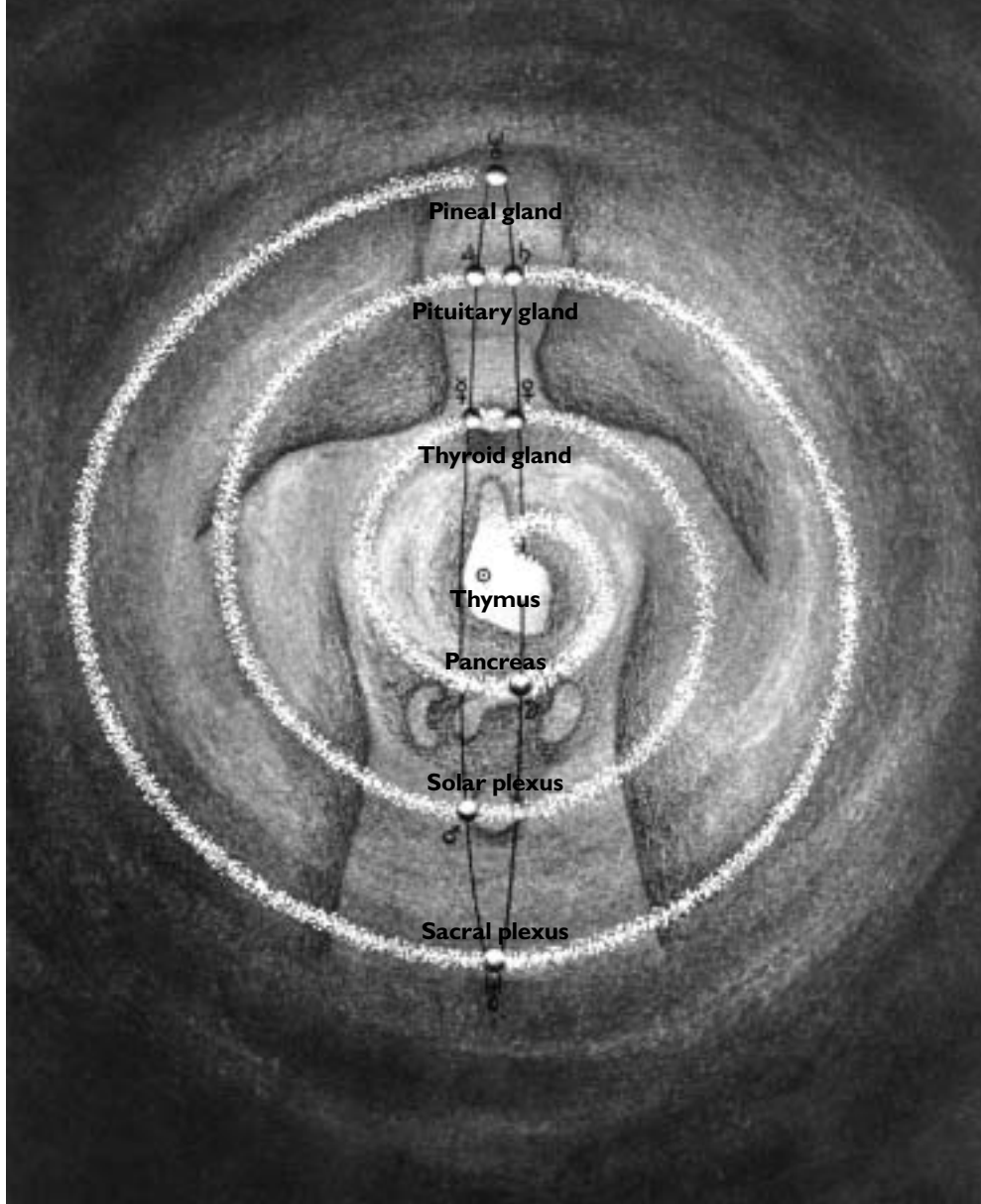
The soul is bound to the body and to this field of life, but this is not the reason for its imprisonment. This imprisonment stems from the fact that we consider our life field and our body as goals in themselves. And when we concentrate on those goals, they turn against us. This is why it is important that we get to know the real task and structure both of the body and of nature.

Every spiritual development begins in the heart. The heart is the instrument of unity. It is, therefore, not strange that the principle of unity is anchored in the structure of the heart. The structure of the cells

of the heart muscle is fundamentally different from that of other cells. We know that the cells of the body are formed by repeated cell division of the ovum. The principle of division and separation is expressed in the cell. The cells of our organism exhibit different forms depending on the organ to which they belong. The cells are innumerable small bodies that are separated by cell liquid. Only the cells of the skin and the muscles have a common plane where they touch.

Only the cellular structure of the heart expresses the striving for connection and unity. The heart cells do not touch each other, as do the other muscle cells, but on their narrow side they are linked like small cogs. They interlock like the fingers of two hands and hence they possess great cohesion. In the heart cells, we see how separate parts try to unite again. So, in the physical heart we find a structural analogy of the striving to connect. The two main emotional categories, joy and sadness, stem from the heart's striving for unity. The heart feels joy and happiness when it experiences unity, and sorrow and hate when it experiences isolation and loneliness.

Just as the heart is the instrument of unity, the head is the instrument of separation. The brain consists of two hemispheres, the left one and the right one. In either hemisphere, opposite and complementary processes occur. Hence the brain is polarised; it exhibits a unity of two separate centres. There are also other organs that exist in pairs – the lungs, the



The human being as microcosm. The energy centres and their corresponding glands attract forces and transform them. Illustration based on Gichtel's famous drawing of 1730, in: R. Collin, *The Theory of Celestial Influence*, 1954.

kidneys, the genitals – but these organs always have the same function. Human thinking is polarizing and discriminating. We can only comprehend the whole through thinking if we subdivide or delimit it. With our thinking and our brain consciousness, we create a world of opposites. We cannot do otherwise. Every day we have to eat the fruits of the tree of the knowledge of good and evil. Our thinking is analytical, that is to say, separating and subdividing. We say of a person with a highly developed thinking faculty that he has a sharp mind. This is not far removed from critical thinking, which can have a wounding effect. Even holistic thinking

cannot comprehend the whole. Holistic thinking, also called synthetic thinking, can put parts of the whole together, but only after they have been separated by analytical thinking. It thus remains an artificial unity.

TWO KINDS OF STRIVING FOR UNITY AND TWO SEPARATING FUNCTIONS

We can make a further subdivision of the separating function of the head and the unifying function of the heart. We distinguish the aspiration of the natural soul from that of the new soul. When a human being aspires to unity, it is always on the



basis of the personality. He looks for unification, love and unity with other personalities, with possessions or with nature, an aspiration that sooner or later leads to loneliness, sorrow and anguish. After innumerable, bitter experiences, this ultimately leads to a border. At this border, the heart becomes susceptible to impulses from another field of life. A new life force from another level flows into the blood and ascends to the head, changing certain functions of the brain. A new kind of thinking originates. This new form of thinking is still discriminating, but not only on the plane of good and evil. It now also discriminates between spirit and nature.

The thinking originating from the rose power of the heart differentiates be-

tween perishable and imperishable values. When this thinking surrenders to the eternal principle in the heart, the second function can also awaken in it. The heart's aspiration for unity is no longer directed toward connecting with the I of other personalities, but on soul unity, on group unity. Let us now summarise these two functions of the head and heart:

- Separation between opposites which always generates conflict, and a faculty able to discriminate between time and eternity.
- Union on the basis of the personality, which always results in loneliness and loss, and unity on the basis of the soul, which generates the energy to go the path.



We would like to add a note regarding cancerous cell division as opposed to healthy cell division. Healthy cell division conforms to the law of the whole, of unity. Opposed to that, cancer is an uncontrolled growth of cells. The division of the cancer cells no longer serves the wholeness of the organism, but works completely uncontrolled. In our view, the heart is an instrument of unity both on the level of the nature soul as well as on that of the new soul. This is why we should not be amazed that the heart is hardly ever affected by cancer.

NEW ENERGY FLOWS INTO THE BLOOD

The heart is situated between the primordial atom and the blood; it is the gate-

way through which the energy from the primordial atom can flow into the blood. This energy possesses a higher vibration and hence purifies the blood. In other words, the impure blood of the nature soul is cleansed in the heart by the Christ energy. This is why it is said: 'The blood of Jesus Christ cleanses us of all sin.'

Essentially, the blood consists of water in which cells, corpuscles and dissolved substances are found. Information and energy that do not exist in material nature are also stored in it. Water is the material expression of the etheric. Water is also an information carrier. Water, and consequently the blood, can assimilate and store the information and energy of radiations and substances. The blood contains the essence of our whole state of being in this field of life. Hence we say that the blood is the carrier of the soul. The transmission of information or energy to water is subject to certain constraints. This transmission works best when the water is moving. But a rectilinear current, like for instance in a water supply system or in canals, is unnatural and unsuitable for the vitalization of water. Water moves naturally in waves or swirls.

There is a very special form of movement which is called a lemniscate. It can be depicted by a horizontal figure eight, and it originates in water when two spiraling currents, one with a swirl rotating to the right and one rotating to the left, merge. Mathematics uses the horizontal figure eight as the symbol of an infinite number and philosophy uses it as the symbol of eternity. It is also a symbol of something that we cannot imagine concretely and which belongs to another dimension. Because symbols are not arbitrary, this

means that the lemniscate movement provides a passage to another dimension, for it links two worlds.

Due to the heart's anatomy, particularly because of the four ventricles and the specific order of their contractions, and the spirally arranged cardiac muscles, the blood flows in the form of a lemniscate. During the formation of the heart, we can already see in the embryonic blood circulation a spiral inflow that rotates to the left and a spiral outflow that rotates to the right. Because the blood in the heart flows in the form of a lemniscate, energy that is not of this world can flow into it. The blood is brought into this special movement so that the purifying forces from the primordial atom can be assimilated.

This is not only an abstract theory or speculation, but has been demonstrated by a test. Equal quantities of impure and pure liquid were mixed: 50% polluted, 50% pure. The impurity was not dissolved, only diluted. Then only 1% of pure liquid was mixed with 99% impure liquid, and this mixture was made with a lemniscate movement. The result was that there was no longer any contamination. It appeared to be totally purified liquid.

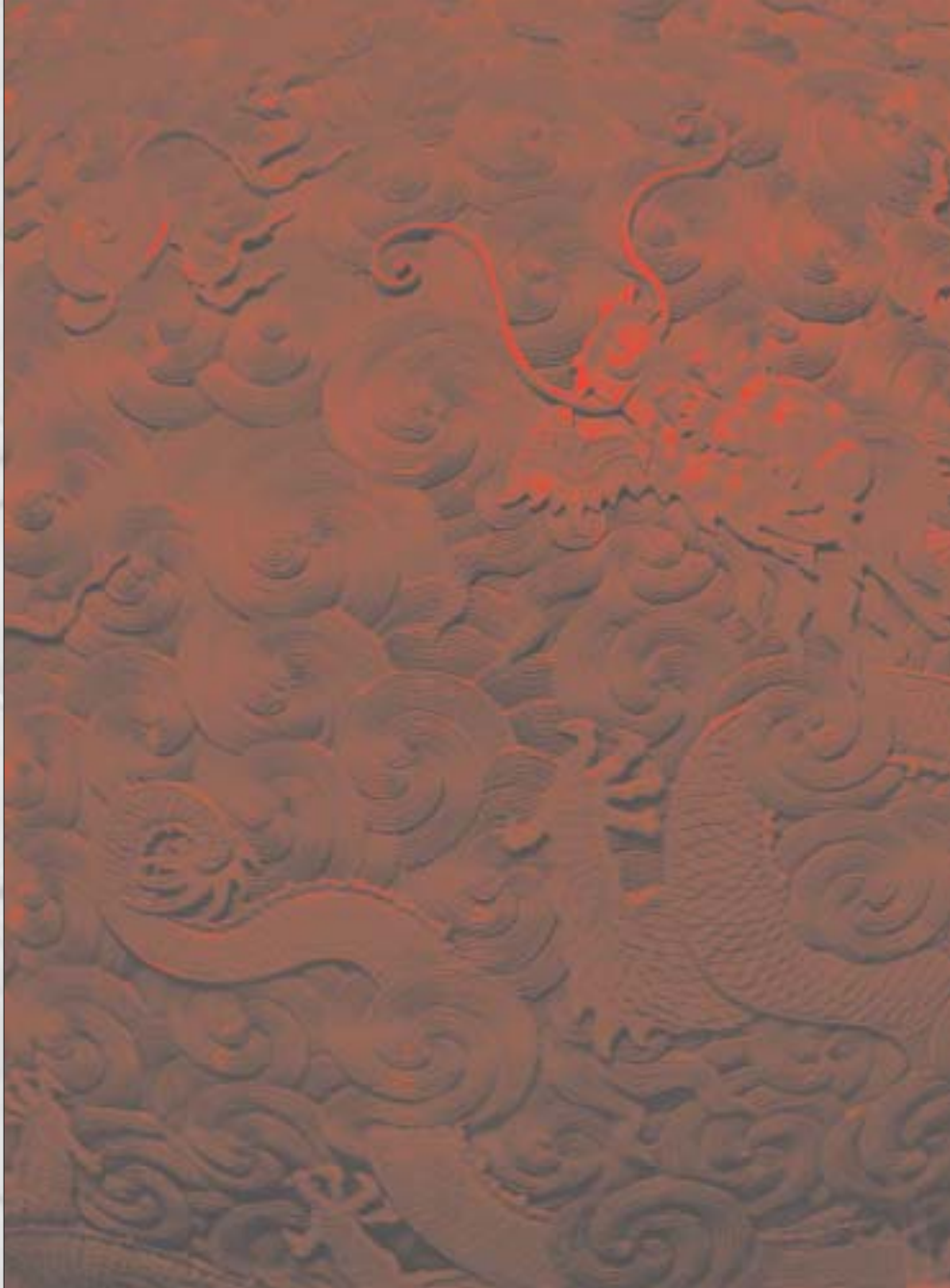
This proof shows the highly purifying potential of lemniscate movement. We may conclude from this that the energy of the primordial atom can generate an inconceivable force in the blood when we make room for it.

Still another clue in this direction can be found in the anatomy of the heart. The four chambers of the heart form a cross; the four chambers are the four quadrants that are formed by a cross. Just as the lemniscate, the cross is also a symbol of two worlds, of the entering of the Supernature into this field of life. In the anatomy of the heart, we find the organic conditions for the intersection of the nature soul with the Christ energy.

THE RELATIONSHIP BETWEEN THE HEART AND LUNGS

The heart and lungs are organs that are subject to a rhythm. The lungs are more focused on the consciousness, and the heart on the higher consciousness. The rhythm of the lungs can be influenced by the consciousness, for the heart rhythm this is hardly possible. In healthy people, the relationship between the rhythm of the lungs and that of the heart is exactly 1:4. In the time needed for one breath, the heart beats four times. When the heart rate increases, for instance during physical exertion, the respiration frequency will increase proportionally. And when the respiration frequency changes due to an emotional reaction, the pulse will also adapt itself. Rhythmic processes occur in waves. We see the constant increase and decrease of the phases. In the lungs and the heart, there is no constant movement. There is always a short break, a moment of standstill, between the inhalation and the exhalation. In the heart, there is a break of one-tenth of a second between each contraction and relaxation of the muscle. During this break, the energy for the next heartbeat is built up. But on a higher level, these breaks are conditional for the heart's power of perception, because a moment of rest is necessary for any form of perception. The heart is therefore a perceiving and sensory organ for the energies that flow in the blood. What does the blood perceive? The blood carries the essence of all the organs, because each organ transmits information about its condition to the blood flowing through it.

In the heart, the essence of all parts of the entire organism are combined to form a dominant state of mind. When there is a disturbance in any organ, the information is communicated to the blood. When the blood passes through the heart, this organ



Lacquer box,
traditional wood-
carving. China, 9th
century.

notices and transforms the ‘information’ into a certain state of mind.

THE HEART’S FACULTY OF PERCEPTION IS
THE BASIS OF INTUITION

Lao Tzu says: ‘In the middle are all images.’ In our heart, we can discern the essence of things. The liberating deed demands knowledge of hidden things, which is not acquired through speculative thinking, but through intuition. Intuition is the perception of a purified and silent heart.

The inner knowledge, the meaning of these images, is then released. They are the spiritual structures after which nature has been constructed. Thus, we also see the signature of these archetypes and we gain insight into the inner essence of things and into the causes of suffering.

We see the heart rhythm with its moments of rest in other life rhythms as well. Life is rhythm; all vital processes develop rhythmically. Daily life also knows the alternation of activity and rest. Just as in the heart, moments of rest are moments

Joyful children
before the open-
ing of 'their'
Noverosa Temple.
Photo Pentagram.
First stone of the
Noverosa Temple.
Photo Pentagram.

of perception; our life rhythm gains vitality when we insert a pause for perception and contemplation between activity and rest. Before falling asleep, we reflect on the activities of the day and in the morning we try, during a moment of contemplation, to understand what we have received during the night. Each life rhythm can, therefore, have a fourfold basic pattern:

1. activity and service, the day;
2. observation and contemplation, the evening;
3. rest and receiving, the night; and
4. assimilation and preparation, the morning.

This fourfold rhythm also applies to every activity during the day. It is the basic pattern for bringing harmony into the alternation of activities. When we do not pay attention to this fourfold rhythm, stress arises, a breathlessness that leads to heart problems when it persists.

THE SILENCE OF THE HEART

The silence of the heart, the one essential gateway, the all-decisive criterion, is almost incomparable to anything else. This is the criterion: our own experience, the awareness of standing at the border and no longer expecting anything from nature. The criterion for the change from the path of culture to that of Gnostic development is the zero point, the point without a basis in nature. We encounter similarities between the signatures of material processes and those of the highest spiritual processes. But for the passage,

the silence of the heart, we encounter no image. Whoever has adopted a particular rhythm of life in this field of life, – coupled with a purification of the blood – and has realised a certain unity and love, will sooner or later reach a border. He will stand empty-handed. If he accepts this and no longer begins new experiments, he enters into the silence of the heart. This is the decisive turning point. Then the same anatomical structures that enabled his passage through culture, form the basis for an entirely new development.

Then the purification of the blood, meant to enable us to remain in this field of life, turns into blood purification by the Christ light. The striving for unity with nature turns into the striving for unity with the divine spirit. Harmony in this life rhythm changes from the natural into the divine rhythm. It moves and vibrates in harmony with the breath of the spirit.

Then the one word from the beginning, the Logos, resounds once again in the heart and begins its creative process of new human genesis.

'Those who seek
Him diligently find
Him.' Noverosa,
3 november 1957.

WHAT YOU CAN LEARN IN THE DESERT!



If you have the money and the opportunity, you can now book a guided trip to the desert. Many who have done so, are enthusiastic about it. Deserts are areas with a special atmosphere. You may be changed significantly by such a trip. You begin to put things into perspective and you more clearly realise the real point of your life.

However, there are also people who are not seeking a desert experience at all and still have one. On their journey through

life they almost automatically end up in a desert, they land in it. They did not bring water along and do not know how to live under harsh conditions. There are no hospitable Bedouins to help them.

They have often led a life of ups and downs. They have climbed inner mountains and have passed through deep valleys.

What they certainly have not sought was the desert. But there they are: their rich life, which initially formed such a fascinating landscape, is now arid and barren and a merciless light falls on an endless plain. Sometimes it is searing hot, and at

other times freezing. What they fervently desire appears as a seducing image, but it only proves to be a mirage.

This desert experience can exemplify an important stage in the life of a human being whose microcosm has become filled with experience, gathered during unimaginably long periods, by all the personalities that have left their traces in it. They have chased all kinds of mirages, pretty and less pretty ones. And suddenly it stops. He who recognises that something is a mirage, will no longer follow it. Besides, a traveller in the desert is totally alone. Of course, other people are living near him, as they have always done, but they are not in the desert. They do not see him. They behold fertile valleys and magnificent mountain peaks, while to him, there is nothing but sand slipping through his fingers.

What must this person do now? If he lies down, he will become parched and dehydrated. He must, therefore, look for water, food and shelter. But how must he do this? He doesn't know the way and all rules are meaningless.

Without anything to hold on to, he looks around him. This is someone who is seeking inner help. And a miracle happens: he is helped. He discovers that during the cold nights he can orientate on stars that, especially here in the cold desert night, radiate more clearly than ever. He finds watering places and meets Bedouins who help him. He finds everything within and outside himself. His old companions no longer understand him; they cannot follow him on his path through the desert. But he encounters other people, who recognise his experiences on the basis of their

own lives, according to the law of like attracts like.

WHAT IS ESSENTIAL IS INVISIBLE TO THE EYES

Many people know the book *The little prince* by Antoine de Saint-Exupéry, 'What is essential is invisible to the eyes,' is one of the statements in this story. For the eyes are blind: 'You can only see properly with the heart.' We can only see with the heart? How can a human being 'see with the heart'?

Through our senses, for example with our eyes, an impression of the world around us is recorded within us. 'Outside' turns into 'inside'. The senses are the gates, heart and head are the resonance boxes. This means that our sensory organs are very closely linked with our mind and feelings. We can establish that our heart and head receive the impressions from our surroundings; our sensory organs can be compared with aerials. In this way, heart and head are projection planes to which the received image is passed on. This is why we can also say that we see with the heart.

Generally speaking, we assume that the heart is the seat of our feelings. There we experience happiness, joy and longing, but also grief, loneliness and sadness. It is also the focal point of our desires, wishes and affections. Can a heart that is overwhelmed by happiness see properly? Can a heart that is very sad and dejected see properly? Can a heart that is full of unsatisfied desires see properly?

In his stories, De Saint-Exupéry often varies his level of perception. When he describes a situation or an event from daily

Illustration from
A. de St. Exupéry,
The little prince.



life, he takes you along into another dimension and makes you see this situation with new eyes.

And look, the storyteller and the little prince also go into the desert. The desert of life: after his plane crashed, the pilot had to make the best of it in the desert. What exactly has happened is not explained. But the emergency landing leaves a deep impression on him. In this desert, in this solitude, his inner life is reinforced and the storyteller hears a voice with which he is not yet familiar. It is the soft voice of a child, of a little prince who, very innocently and with a pure heart, tells about his planet and his flower, which he has left up there.

The story is just one expression of the same universal poetry, the same language that speaks of the shipwreck of life, the emergency landing due to which you end up in solitude. In the silence of solitude, a human being can come to rest and perceive the subtle voice of eternity: a virtually inaudible vibration that is, knows and encompasses everything. Consider it to be the germinative power of the divine grain of seed, which receives a voice and name through the little prince. In almost poetic words, Antoine de Saint-Exupéry describes the development of this special flower on the planet of the little prince: ‘... but this flower was hardly able to finish its preparations in its little green chamber. Very carefully, it selected its colours. Very slowly, it dressed itself and put each petal in its place. It did not want to appear as crumpled as poppies. It wanted to appear radiant with beauty.’

But the prince has to help it achieve this. In a crisis, in the silent solitude of the desert, such an image can well up as a

deeply hidden memory. The little prince is like the resonance of an original divine nature. The human being, a star in the divine firmament of life!

THE SILENCE THAT IS BENEFICENT

Our external eyes do not recognise all these things, but they can be projected in the heart and perceived by the spirit-soul when the eye becomes quiet. This is the reason for the call: ‘Let us become still!’

About this, J van Rijckenborgh writes: ‘This stillness points to a certain state of the heart. When the heart has become still like the surface of a lake, it can receive the divine impressions, and as through a mirror, our head also receives the true image. Thus, head and heart work together. [...] When your heart is full of fears and conflicts, your sensory organs function irregularly and impurely. You cannot possibly see and judge men and situations correctly...’

We are struck by the comparison between the heart and a lake. We can compare the things that move us with waves that are generated again and again. Just as thoughts that never calm down, the lake is never really still. And the glow of the divine image – after which we have been created, and which is shining like a sun above the lake – is broken into thousands of reflections, which may dance on the surface of the lake, but which cannot reach the bottom. The image of the sun never becomes clear; it never penetrates the depths, as long as the surface of the lake does not come to rest.

This is also a symbolic representation of: ‘Become still!’ In this stillness, the heart turns into an eye that can truly see. But it does not see the same things as we have seen. It doesn’t have an eye for that. Divine radiations make the image of the Divine in us visible again! It is a trans-

In 1994, the French postal service released a stamp to honour the author of their most popular children’s book.

muted light vibration manifesting itself to us. It is the self-sacrificing Christ who calls the human being and wants to help him at every step.

How does the lake become really still? How can the stillness enter the heart? This is only possible through self-surrender, by turning to the divine light, the divine sun, and leaving the turmoil of this field of life more or less to its own devices. In addition to the attracting and rejecting aspect, there is a third aspect in the human being that is neutral, open, but that does not create new causes. The solution does not consist of the two aspects being balanced in the personality, but of turning to this *other* aspect. This is the reversal!

A new structure of lines of force is created; the divine idea becomes living truth. The grain of seed in our heart becomes a flourishing rose. The whole flower is already contained in the grain of seed. The germinating grain of seed develops within this structure; the idea is brought to realisation, provided it gets free space within us.

This is the truth with which the little prince links us. This is why he tells us:

‘People... cultivate five thousand roses in one garden... and they do not find there what they are looking for... And yet, they would be able to find what they are seeking in one single rose... But their eyes are blind; they must seek with their heart.’

SOURCES:

Antoine de Saint-Exupéry, *The little prince*; translated from French by Katherine Woods. Reynal & Hitchcock, New York, 1943.

J van Rijckenborgh, *The Egyptian Arch-Gnosis*, part 1, pp.209-210. Rozekruis Pers, Haarlem, The Netherlands, 1982.

J van Rijckenborgh and Catharose de Petri, *The Brotherhood of Shamballa*. Rozekruis Pers, Haarlem, The Netherlands, 1953.



THE HEART OF THE GOBI DESERT

The purpose of the image of the desert goes much further. In the book ‘The Brotherhood of Shamballa’ J van Rijckenborgh explains that the Brotherhood of Shamballa has its centre in the heart of the Gobi desert, as an unsullied island in the sea of this world, protected by forces that keep away all unauthorised persons. Thus, all divine impulses and helpers go out over the world from a real, geographically demonstrable place.

Shamballa cannot be reached by a strong egocentric will. Only the passage through our own desert, the endura, which puts an end to all this willing, and confronts a human being with the surrender to God’s will, leads to the kingdom in our own heart and hence to the heart of the Gobi.

By purification and being at the service of the holy goal, we grow towards it.

The heart can be such a radiant island: a place where the suggestions and impulses of the light can be received and radiated through our whole being and, provided we are not standing in the way, this can also emanate from us. We can serve this radiation by completely immersing ourselves in it, in a process of dying: a voluntary decline through which the human being, as he is really intended, can be resurrected. Like the rose of Jericho, a true desert plant that can survive in the desert for a long time without water and looks unsightly and lifeless, again unfolds when the rain finally comes. The scientific name of this plant means: revived by liquid, in other words: rebirth. He who suddenly becomes aware that he is in the desert is not further from true life, as he may initially believe, but closer to the blossoming of the rose, closer to the life intended by God. Thus, the desert is full of symbols, full of miracles and full of opportunities.